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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 309.)

Carlisle, 8th mo. 1875.—As we sped along between Dumfries and Carlisle, we caught a glimpse of the Solway on our right, broad, hallow, and bordered with yellow sand; passed by Annan, reminding that Bruce was once master here: gave a glance at Gretna Green, and a few minutes later crossed the border and found ourselves in England.

"Blithely we saw the rising sun,
When he shone fair on Carlisle wall,"
As we crossed the broad green meadows which border the Eden, shadowed on the further side by the high square tower of the old castle, and the remnant of the city wall, half hidden by the towering trees which cluster round the base. The once famous Border City, an apple of discord between two kingdoms, is brought at last beneath the bit and bridle of railway companies, and we glided into the station, in a much more comfortable and less picturesque manner, than many who had entered from the north in former times, and were soon ensconced in the pleasant home of a beloved friend, where "marked with white was every day," during our stay at "Merrie Carlisle."

Those who expect to find an antique city, with curious buildings, "darkened by picturesque overhanging gables," where every stone bespeaks a history, will be disappointed, for the streets are wide and clean, with scarcely a vestige interesting to the antiquary—if we except the castle and cathedral, and the market square, with its old Cross, from which the Pretender was proclaimed during his short triumph in 1745, and where George Fox once stood, at an earlier day, and preached to the people.

"On the market day," he writes, "I went to the cross. The magistrates had both threatened and sent their sergeants. * * * Nevertheless, I obeyed the Lord God, went upon the Cross and declared unto them that the day of the Lord was coming upon all their deceitful ways and doings, and deceitful merchandize; that they should put away all cozening and cheating, and keep to yea and nay, and speak the truth one to another, so the truth and the power of God was set over them." Afterwards we followed his footsteps to the castle-yard, for he adds, "Then I went to the castle among the soldiers; who beat a

drum and called the garrison together. I preached the truth among them, directing them to the Lord Jesus Christ to be their teacher, and to the measure of his Spirit in themselves, by which they might be turned from darkness to light, and from the power of Satan unto God. I warned them all, that they should do no violence to any man, but should show forth a christian life; telling them that he who was to be their teacher would be their condemner if they were disobedient to him. So I left them, having no opposition from any of them except the sergeants, who afterwards came to be convinced." Bold words, these, to be preached to the soldiers in the very recesses of their stronghold! The undaunted preacher, whose searching doctrines were setting the city in an uproar, was afterwards immured for three months in the prison of the castle, among the vilest criminals, who, he tells us, became very loving towards him. It has been said of the castle where he was kept in durance vile, that within its walls may be read an epitome of English history—Roman, Saxon, Dane, Norman, for the handiwork of each is visible here. Wallace and Bruce attempted to scale its walls. Mary Stuart found here her first English prison, and here Cromwell came after the battle of Worcester. Within the thickness of the eastern wall are two cells, the outer one well lighted through a long loop hole, and it was with melancholy interest that we examined the rude carvings on the bricks, of men and birds and animals, with the arms and crests of the ancient families of the surrounding country. No doubt the labor had beguiled many a weary hour that would have hung heavy on the poor prisoners within. Most touching of all were the finger-marks, below the window bars, made by the Scotch captives when raising themselves up to look upon the hills of their native land. Years of such vain endeavor, had worn them into the stone. The smaller cell was scarcely visible. A party entered with us, some one demanded a match, which was produced from the pocket of one of the strangers, and a temporary light illumined the dismal abode; but we saw nothing of particular interest therein. But what tragedies have these old places beheld! what sighs and groans have re-echoed unheeded here!

Within the interior of an outer wall, were found some years since, the skeletons of a woman and child, in a standing position, entirely walled in. The wall was restored after they were placed there, so that no suspicion could attach to the spot. Accident led to the discovery of the skeletons, but nothing was ever revealed in connection with their history.

Carlisle, 8th mo. 26th, 1876.—Once more we are domiciled beneath the roof of our dear —, where nine days of last summer were spent so pleasantly, so that we now greet many places of interest as old friends. Now that we had some one to plan for us, and

better still accompany us, after an animated debate, it was concluded that the warm, bright summer afternoon, must be spent out doors, and we would revisit Corby. David Hume was so delighted with the rural charms of the latter, that he wrote on a pane of glass at his inn at Carlisle—

"Here Scotsmen's heads adorn the wall,
But Corby's walks atone for all."

The estate belongs to Philip Howard, a descendant of "Belted Will" Howard, of Naworth, and extends sixteen miles around.

A few minutes by rail brought us to Wetheral Station, five miles east of Carlisle, and ascending the low hill near it, we entered the pretty village of Wetheral, and crossing the village green, adorned by its ancient cross on a round pedestal, caught glimpses of handsome houses interspersed with white-washed cottages, forming together a kind of architectural ribbon-gardening. Such flower beds as surrounded mansion and cottage! Such superb Fuschias! what a wealth of yellows and blues and reds combined! The cottages were almost hidden among the creepers and climbing roses. No blighting summer sun scorches their beauty, nor is the cold of winter intense here, and many of the shrubs in consequence, attain to great age and size. Then entering upon a winding walk by the side of the river, which flows for miles away through these extensive grounds, we marked the warm tinge of the red sandstone, cropping out occasionally, amidst the green foliage of the old knotted oaks, where the tender young acorns were beginning to show themselves among the leaves. Finally we emerged at St. Constantine's cells, a unique abode, hewn out of the solid rock forty feet above the river. There are three cavities seven yards in length, three in breadth, and three in height, each with a window looking upon the river. These dark, damp rooms, open upon a covered gallery, built upon a ledge in front of the cells, where we noticed the remains of a fire place. Here, it is said, lived for many years St. Constantine, the son of an early Scotch king, who flinging away ambition, and emptying his heart of the pride of his birth, devoted the remainder of his days to meditation and prayer. At a later period the monks of the adjacent Priory of Wetheral, the ruined gateway of which we had passed on our left, used them as places of retreat from their enemies. There are no places for steps, and they must therefore have been entered by a ladder, afterwards drawn into the caves, which were almost concealed by overhanging wood and ivy. The food of the inmates was probably drawn up in baskets. Since our last visit a sad accident had occurred here: a boy was searching for birds' eggs in the curiously twisted old oak tree which projects itself horizontally from the rock over the cells, when by a sudden careless movement he lost his hold and was precipitated into the river below, and instantly killed. On the opposite side of the Eden

is a stone statue of the hermit prince, habited as a monk, bare headed; with his crown at his feet, and a book in one hand, while with the other he points to the opposite caves. Graven on the pedestal is the motto "Excelsior!" At the ferry we were obliged to wait a few minutes for the boatman, an old acquaintance of last summer. Suddenly J— exclaimed, what is this? and picked up from between the rocks at his feet, a small black leather satchel; yes! the identical one our cousin — had handed to a woman at the station, and which he had found in the railway carriage after she left it. So she had lost it a second time! "What a care****!" conscience forbade the addition of the last syllable: sundry recollections of lost parasols, &c., occurred vividly, and nipped the incipient reflection in the bud! We crossed the beautiful Eden, famous for its salmon fisheries, saw once more the ferryman's cottage with its white walls and thatched roof nestling among the shrubbery, at the foot of the hill, took a hasty glance at the broad paths leading away into the heart of noble woods, at the plain, square mansion of red freestone, with its Doric portico and parapet surmounted by the red lions, the family crest of the Howards, and emerged in Corby village, a counterpart of Wetherall, in order and beauty, except that Corby boasted a classical smithy, the entrance to which is a veritable Norman arch, with a bas-relief of Vulcan with his hammer, over the door; the whole a fancy of some former Howard, as the date declared. The interior was in keeping with the finished outside, the blacksmith himself excepted. On reaching the station we again had the pleasure of restoring the satchel to its rightful owner.

Seventh-day.—This morning being market and Fair-day, the streets presented a stirring scene. Many booths were erected in the square, the chief bustle centering around the market cross, as it had for centuries past. The statue of one of the former mayors of Carlisle looked kindly down upon the busy market-women, exhibiting their wares. A cluster of fine zeronthemums caught my eye, bright with their golden yellows ruby and white. A young girl near me asked their name. "Everlasting flowers," I replied. "Ah! ma'am may we all reach them some day," she remarked, with a sigh.

These English fairs present at times, a lively aspect. There was a great deal to sell and apparently not much time to be lost in the process, judging from the eager haste of the dealers. On the ground were great baskets of very fine plums and gooseberries, apples, cauliflower and cabbages, while beans, potatoes and peas were also in abundance in the market. The prices of meats and vegetables were never higher than with us, and generally lower than our average prices in Philadelphia. We missed many fruits common at home. Nowhere in England can tomatoes be grown, nor water-melons, nor the long catalogue of delicious melons and cantaloupes, which so abound with us, and fill our markets with their fragrance. Even cucumbers are very rare, being generally grown beneath glass. Cowper well describes the toil of growing them. Sweet potatoes, Lima-beans and sweet-corn, are also unknown. American canned tomatoes are, however, becoming common at the hotels, and are so much relished and so reasonable in price, that in time there will arise a great demand for them, which will

lead to the introduction of our favorite sweet-corn and other vegetables, preserved in the same manner. A few weeks later we bought in London fine canned peaches, put up in Wilmington, Delaware, which were selling at one shilling, English, per can, holding about a quart. Fresh strawberries were neither as cheap nor as abundant as with us, though much sweeter than ours, and really excellent. At the Fair among the booths appeared a motley display of tinware, sponges, queensware, iron implements, toys, calicoes—bleached and unbleached muslins are calicoes here—sun-bonnets, laces, &c.

Soon growing tired of the noisy trafficking, I took my way to Eden Bridge, and turning to the left, pursued a path to a distant meadow, where there appeared to be a great crowd of people, and an immense number of sheep. "What is all this?" I asked of an elderly woman near me. "This is Carl Sheep Fair," she replied. "It is held twice a year, and a fine place for it, is the Sauceries!* Yonder over the Brig on the sands is the great Cattle Fair, and there under the Scars is 'issop olme well!" It was interesting to observe the great, noble-looking shepherd dogs, who were of course on active duty, as well as their masters, bringing in unruly members of the flock, who would break away for a time, in spite of every effort to the contrary, the sheep being in compact groups, at short distances from each other. They were fine fat animals, with quite long wool, and must have been shorn early in the season, if at all that year. As I looked at the scene before me, and then at the frowning castle walls, I thought how infinitely the peaceful, unromantic Present is to be preferred to the warlike clamor of the Past; now, all is quiet and security, then, violence and rapine ruled the land.

For "The Friend"

Family and Brotherly Love.

Too often it is painfully evident that members of the same family do not live in perfect concord and unity, but that the spirit of selfishness has dominion among them, giving rise to jealousies and suspicions, if not actual dislike and hatred.

Taking a little wider circle, among Friends there is reason to fear that the Divine injunctions, "above all things have fervent charity among yourselves," and "let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves," are too much disregarded.

Against these sad evils there is an effectual remedy by coming under the discipline of the cross of Christ, and suffering Him to set up His pure kingdom of love and peace in their hearts. All such will love to draw near to their adorable Redeemer and wait patiently upon Him, so that they will be enabled both to love their friends as they ought, and also to love fervently, and trust in that merciful Saviour who has done so much for them.

Oh! how transcendently better would be

* Sauceries, willow plantations, a name not found in our English dictionaries, but obviously derived from the same root as that from which the word *salix* sprung, i. e., the Anglo-Saxon word *salig*, a willow, which is analogous to *salix*, the Latin name now employed by botanists, to designate the genus to which the numerous species of willows belong. A similar name, *Saucelito*, little willows; is borne by a pleasant retreat on San Francisco Bay, California, and is of course of Spanish origin.

the state of things among us, if all who wish to be thought Friends had these important considerations always uppermost in their minds. We should then be so tender-spirited and united in the bonds of christian fellowship that it might be said of us, as it was of our honorable predecessors in religious profession in early days, "See how these Quakers love one another." The blessed truth would then again prosper and grow among us, and we might once more in some degree be as light in the world, and be instrumental in promoting the cause of our Divine Redeemer, and causing His glorious, holy name, to be magnified among men. X.

For "The Friend."

Word-Changes.

It is a matter of much interest to the student to trace the gradual change which is ever going on in living languages, by the introduction of new words, the dropping out of old and obsolete terms, and the use of others which are retained, in a more restricted or even different sense from that which they originally had. The interval which has elapsed since the translation into English of the version of the Bible now commonly used in English-speaking countries, is sufficiently long, to render somewhat obscure to the ordinary reader the meaning of some words in it, which were familiar enough when this translation was first published. The following illustrations of this are taken from the "Bible Word Book," prepared by William Swinton, with the design of pointing out those words which have changed their popular meaning, or are no longer in general use; but they are not all literally copied.

ADAMANT. "As an adamant harder than flint have I made thy forehead."—Ezek. iii. 9. So also,

"Armed in adamant and gold."—Milton.

This word has now taken the form of *diamond*. *Adamant* is, however, nearer the original Greek *adamas*, which means the unconquerable, in allusion to the exceeding hardness of this stone. We still retain the objective *adamantine*, meaning very hard.

ADMIRATION. "And I saw a woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration."—Rev. xvii. 6.

The primitive meaning of *admiration* is wonder. It did not carry with it the sense of approval, which our modern usage does. "Wondered with great admiration" is equivalent to wondered with *great wonder*, which is the literal translation. Milton uses this and its kindred words in the same sense—

"The undaunted fiend what this might be admired; Admired, not feared."

"Let none admire That riches grow in hell."

ALL. "Without all contradiction."—Heb. vii. 7. "And with all lost thing of thy brother's, which he hath lost."—Deut. xxii. 3.

All, with a negative, whether expressed, or only implied as in *without*, was a Hebrew and Greek idiom for *any*, and was so used by old English writers.

"The trade of monkery, which was without all devotion and understanding."—Latimer's Sermons.

ALLOW. "Truly ye bear witness that ye allow the deeds of your fathers."—Luke xi. 48.

Allow has here the sense of approving or

raising,—that ye approve the deeds of your fathers. In modern English it means merely to permit. However, *allow* has the meaning of praise in its original root (Latin) *allaudare*, and that from "laus," *praise*.

"The less he is worthy, the more art thou therefore *allowed* of God, and the more art thou commended of Christ."—*Homilies against Persecution*.

ALL-TO. "And *all-to* brake his scull."—*Judges ix. 53*.

All-to meant in old English, altogether, wholly.

"We be fallen into the dirt, and be *all-to* dirtied, even up to the ears.—*Latimer's Sermons*.

APPARENTLY. "With him will I speak mouth to mouth, even *apparently*, and not in dark speeches.—*Numb. xii. 8*.

In modern usage, *apparently* means *seemingly*,—that is, something that is in appearance; but in the seventeenth century it signified manifestly, clearly, openly.

BARBARIAN. "Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a *barbarian*.—*1 Cor. xiv. 11*.

The word here used in the original is in all other passages of the New Testament rendered by *barbarian*, and is in every instance used in its strictly classical sense of *foreigner*—one who speaks a language other than Greek, without any idea of *barbarism* in the modern sense, necessarily attaching to it.

BASE. "And *base* things of the world, and things which are despised, hath God chosen."—*1 Cor. i. 28*.

There has been a considerable degeneracy of meaning in the word *base*. In the Bible sense it means simply *low*, *humble*, not necessarily *worthless* or *wicked*.

BECAUSE. "And the multitude rebuked them, *because* they should hold their peace."—*Mark xx. 31*.

This would now mean, because they ought to hold their peace. But the meaning of the passage is, rebuked them to make them hold their peace; as expressed in *Mark x. 48*, "charged him that he should hold his peace."

Bacon uses the word in the same sense:—"It is the care of some to contrive some false periods of business, *because* they may seem men of dispatch."

BESTEAD. "And they shall pass through it, hardly *bestead* and hungry."—*Isa. viii. 21*.

A word now obsolete. It means *situated*, from the Anglo-Saxon "*stede*," a place (as in *instead*, that is, *in place*; *homestead*, home place). *Hardly bestead*, in the above passage, means, therefore, roughly situated, placed in difficulty.

"He who to outward sight is so ill *bestead* hath latent in him much of admirable beauty and glory."—*Barrow*.

BOWELS. (*Phil. i. 8*.) The *bowels* were supposed by the old anatomists to be the seat of the affections, and hence the word came to signify *compassion*, *sympathy*.

London Yearly Meeting, 1815. Some tender cautions were given, with respect to those benevolent associations, in which members of our Society are now so conspicuous. There was a fear in some minds, even while they rejoiced in the spreading of knowledge, the distribution of the Scriptures and the instruction of the poor, lest a danger might secretly lurk in the pleasure received from eloquent speeches and flowing language, at the public

meetings of these associations; especially lest our dear friends should thereby lose their relish for simplicity, and be gradually drawn from the love of silent waiting in our meetings for worship; that waiting, wherein they may know Jesus to be in the midst, teaching as man never taught; and by whom we have access to the Father. There was much worth of observation in these remarks.—*Mary Capper*.

Literature in Iceland.

Dr. Kneeland found that many Icelandic words bear a strong resemblance to English. The following are a few selected from a long list of such words given by Mackenzie: *eyru*, one; *treir*, two; *thryr*, three; *fiour*, four; *sex*, six; *aulta*, eight; *twolf*, twelve; *threttan*, thirteen; *fiortan*, fourteen; *hundrad*, hundred; *thusand*, thousand. Common words in both languages are, back, bane, bed, spade; *barn*, child; *blad*, blade; *blek*, black; *fader*, father; *faede*, food; *fie*, money; *finger*, finger; *foolk*, folks; *haena*, hen; *hagl*, hail; *hlaatur*, laughter; *hlaeep*, leap; *mold*, mould; *ol*, ale; *thif*, thief; *torf*, turf; and *tuinne*, twine. These examples, he says, could be multiplied indefinitely, but there are enough to show how intimately connected are the Norse and English languages.

The present mental cultivation of the people is very high. Education is carried on at home by parents during the long winter evenings, under the supervision of the clergymen. The common people are well acquainted with their own and other national histories, ancient and modern; they know all about the early discovery of America by the Northmen, five centuries before Columbus, while very few of the people of the United States, until quite recently, had any knowledge of the matter.

To show the extent of the education of the people, and the unassuming character of Icelandic scholars, Dr. Kneeland says: "I will mention two incidents that occurred during our trip, one of which is alluded to in Bayard Taylor's recently published description of it.

"One of our guides, Geir by name, a poor, fatherless boy of seventeen, we knew spoke English very well, and when at a loss for a word or its meaning, would inquire what it was in Latin. He then surprised Mr. Taylor by the question, 'What do you think of Byron as a poet? Is not the song of the spirits, in "Manfred," considered very fine?' This lad spoke German about as fluently as he did English; he had read the ballads of Schiller, and his 'Robbers,' and wanted to know if Faust, which he had heard was difficult to understand, was any thing like in style to Shakspeare, whose 'King Lear' he had read. What lad of seventeen among us, with all our boasted advantages, could stand by the side of this boy, who had never been off Iceland!

"A party of Englishmen who followed us had engaged with some difficulty guides to the Geysers, one of them a modest, sedate, worthy man, whose movements were not of so rapid a character, nor his attentions so constant as they thought they ought to be; they scolded at him, which made him more reserved and inattentive, and finally they became so angry that they swore at him. He understood English perfectly well, and the moment he heard the oaths, he was so indignant that he turned round and left them to find their way with their other guide. On asking him why the man behaved so strange-

ly, he said that he was not in the habit of being spoken to in such an uncivil manner. He was one of the first historians of Iceland, and had offered his services to the strangers as a friend and not as a servant.

"The study of the classics is very general, and the traveller is, as we were, often surprised to find persons in humble life able to converse in Latin. As a type of an Icelandic scholar may be mentioned John Thorlakson, who, beside being the author of many original poems, translated Milton's 'Paradise Lost' into Eddaic verse; he was poor and obliged to labor for a living; though a clergyman for two parishes, his whole income therefrom was only forty dollars a year, from which he had to pay an assistant. In his small dark room, with little hope that it would ever be published, this poor scholar executed his work, which for purity and beauty of language, and grandeur of imagery (for it is rather a paraphrase than a translation) would put to shame many publications done up in morocco, gilt, and tinted paper. He also translated Pope's 'Essay on Man,' and Klopstock's 'Messiah.' He died in 1819.

It has been stated that owing to the scattered population, public schools are out of the question in Iceland, the ordinary education of the people being secured by teaching at home during the long winters, seconded by the taste for reading which is universal. There is, however, a school at Reykjavik for the advanced education of a selected number of native youth; there is accommodation for about sixty, and the pupils are carried as far as in our high schools; the class rooms are well equipped, and special attention is paid to the modern languages, Latin, and mathematics. Being a government institution, no fees are charged, and only promising students are permitted to enjoy its advantages; those wishing to prepare themselves for the learned professions of the law, medicine and theology, pass on to enter the university of Copenhagen.

There are in the capital several modern printing presses, which do excellent work, both in the way of books and newspapers; of course in a country which is almost impassable for half the year, news cannot travel very fast, and the newspaper is not the record of the present, every-day world that it is with us; hence accurate information in regard to the recent terrible devastation by the volcanic eruption in the Vatna Jokal region was very slow in coming even to the capital, and still slower in getting across the ice-bound ocean to Europe. Several months of great suffering were passed before any helping hand could be extended from abroad for the unfortunates.

One of their most interesting features for popular education is the library in the upper story of the church at Reykjavik. It contains a few thousand volumes, most of them presents, in all languages, especially Danish, Icelandic and English. There are no old manuscripts of any great value, and few costly books, the library being for popular use, in payment of less than a dollar a year; the books are widely circulated, and the privilege is much prized by the people. There are many standard English and American works, especially in history, poetry, and fiction, with several publications of the American government. Complaints were loud at the capital that large numbers of books, sent by governments, business houses, and private individuals, are stopped in Copenhagen, and never

reach their destination in Iceland. There were very large contributions sent at the time of the millennial celebration, through the agency of the Smithsonian Institution, it was said; such as went by way of England most likely arrived; such as passed into Denmark probably were somewhat curtailed.

The Tobacco Waste.—William P. Vail, M. D., of Newark, in a recent deep and thoughtful article on the subject of tobacco, points out its intimate connection with the drink scourge, its injury to health, the filthiness of the tobacco habit, and its wastefulness. Referring to the enormous tobacco waste, he writes:—"Many have not looked at this thing at all. Consider a few facts. The *North American Review* for 1862, p. 400, says: 'In 1851, the city of New York spent \$3,654,000 for cigars, and only \$3,102,500 for bread. Excess for cigars, over half a million dollars.' 'It is perfectly safe to say,' said the *New York Times*, 'that there is more spent in New York for cigars than for bread. The clever author of 'John Halifax,' in a capital book, 'A Woman's Thoughts about Women,' at page 215, tells of young men habitually spending thirty guineas (\$150) in cigars, who yet could not afford to get married. No wonder. There are clerks in the city of New York, it is said, who spend for cigars three dollars a day, some of whom have sisters who can hardly afford themselves the bare necessities of life. * * * The national cost of tobacco must be something fearful. That it amounts to as much as the cost of alcohol is highly probable, for all who use the poison drink, with few exceptions, use the poison weed, and many who use the weed do not use the drink. Now, the cost of alcohol, as careful statistics prove, is *six hundred million dollars*—enough to wipe out our national debt, over which we groan, in less than four years. Add another \$600,000,000 of waste for tobacco, and what a frightful sum! How long can the nation struggle under such a burden? Need we wonder that times are hard? Since nations are but the sum total of the individuals who compose them, it follows that what impoverishes individuals impoverishes nations. Think of the dead loss to the nation of *twelve hundred million dollars* a year! Yes, a dead loss, and worse. Were the liquor and the tobacco, costing the nation so many millions—enough together to pay off our national debt in less than two years—flung into the ocean, it would be all the better for the men, and all the worse for the fishes. What a pity the people do not study political economy a little!"—*Selected.*

Humming-Bird's Nest.—Burroughs, in his charming little book, *Wake Robin*, says it is an event in one's life to find a humming-bird's nest. The event happened to me without any effort on my part. Looking up from a seat in the grove, I saw the ruby-throat drop down on its nest, like a shining emerald from the clouds; it did not pause upon the edge of the nest, but dropped immediately upon it. The nest was situated upon an oak twig, and was about the size of a black walnut, and from where I sat it looked more like an excrescence than a nest. It was situated in the fork of two twigs; it was firmly glued at the base to the lower, but was not fastened to the upper twig.

I waited for the tiny occupant to leave the nest, and then with the aid of a step-ladder

had no difficulty in looking into it. I found it contained two white eggs, about as large as medium-sized peas. Sometimes the male would drop upon the nest when the female left. I never disturbed them while they were sitting upon it; but often before I could get away, when I thought them out of sight, the male would suddenly appear, and greater demonstrations of anger I never saw manifested by any bird. He would ruffle up his tiny feathers, and seem nearly twice as large, and dash almost into my face, making a squeaking noise, scolding and threatening, until he had driven me quite a distance. He soon learned that I was very much afraid of him, so he turned tyrant, and often drove me from my seat in the grove when I had not been near his dwelling. I always submitted to the tiny tyrant, for what business had I to be prying into his domestic affairs? When the young were hatched they were not larger than humblebees, but in a week they had flown. I cut the twig off, and found the nest was composed of the same soft downy substance which I had noticed in the wood pewee's nest, but it was matted so closely together that it was almost as firm as the softer kinds of felt; it was a marvel of skill and beauty, and was completely covered externally with lichens.—*Mary Treat, in Harper's Magazine.*

Selected.

HAVE FAITH AND TRUST.

Have faith and trust, ye wavering,
God's ways we may not see,
What may seem chaos in our view,
To Him is harmony;
And when deep anguish fills our hearts,
And tears fall from our eyes,
The ill that causes them may be
A blessing in disguise.

The noisome, poisonous weed which grows
Without a single charm,
May hold in its obnoxious stem
A medicinal balm;
And tempests that o'erwhelm us,
And fill us with dismay,
May render pure the fetid air
And drive disease away.

Then faint not when reverses come,
Have faith, and hope, and trust,
That all is ordered for the best—
That God is kind and just;
Dwell not on evils that may come,
Nor mourn o'er evils past,
But nurse the precious hope that God
Will comfort send at last.

For "The Friend."

Selections from the Life of Thomas Story.

(Continued from page 314.)

The fool's pretended pity and instructions, who could not see and pity his own miserable case, or knew what himself said, was hardest to bear: yet all these things did not provoke or move me; for the grace and presence of the Lord was with me, and were my strength and preservation. My heart was surrounded with a rampart of invincible patience, and my soul filled with divine love. This usage gave me a much clearer view of the low, mean, miserable, brutish state of many men, and of the greatest part of that mob, than ever I had before, or ever could have imagined. But I was more civilly used by some counsellors who came the circuit from London, among whom I had some business; especially — Dormer, who was afterwards a judge; they were kind, familiar, and without scoff or taunting grin.

The business of the assizes being over, some

of my acquaintance, gentlemen both of town and country, who wished me well in their own sense, thinking I had been deluded, as they usually called it, by the Quakers, consulted how to restore and reclaim me. Several ways were proposed, especially by a meeting and consultation of some of the clergy; who they imagined, might solve those doubts I might be under, and but yet wavering, supposing those sentiments to be but lately embraced by me, and I not yet settled in them, though I did not think any of them knew what the true Quakers or their principles were.

The clergy generally shunned me, and I quickly observed a particular enmity in them against me; though I had no more aversion to them as men than to others. But some of these others, my wellwishers abovesaid, supposing me melancholy, because reduced from my former airs and cheerfulness to silence and gravity, got together in a tavern, and my father with them, intending to have me among them, to drink a hearty glass; and try in their way whether they could raise my spirits into a more sociable temper and bring me off from such thoughts.

While they were contriving this scheme, I was retired alone into my chamber, and favored with a sense of the good and soul-nourishing presence of the Lord; but after some time, a concern came upon me, which gave me to expect something was in agitation concerning me, and soon after an attorney-at-law, of my acquaintance, came from the company to me, and mentioned certain gentlemen who desired to see me at the tavern. I was not hasty to go, looking for the countenance of the Lord therein, neither did I refuse; but my father and some others being impatient to have me among them, came likewise to me. I arose from my seat when they came in, but did not move my hat to them as they did to me; upon which my father fell a weeping, and said I did not use to behave so to him. I entreated him not to resent it as a fault; though I now thought fit to decline that ceremony, it was not in disobedience nor disrespect to him or them, for I honored him as much as ever, and desired he would please to think so, notwithstanding the exterior alteration. Most of the rest kept up another air, hoping to bring me into the same at the tavern; but I through grace, saw their intents, and was aware; and I had not freedom in my mind to go among them. When we came there, the company all arose from their seats, and seeming generally glad, put on airs of pleasantness. In seating themselves again they placed me in the midst of them, and then they put the glass round; and to relish it the more, they began a health to king William. But the secret presence of the Lord being with me, though hid from them, it affected them all in a way they did not expect; for scarcely had two of them drank, till their countenances changed, and all were silenced.

The glass, nevertheless, went forward till it came to me, and then I told them I wished both them and the king well, and if I could drink to the health of any, I should more especially to the king's, but should drink no health any more, and so refused it. The glass never went round; for several of them fell to weeping, and were much broken, and all of them were silenced for a time. When this was over, some of them said they believed I intended well in what I did, and that every

must be left to proceed in the way which he thinks right in the sight of God; and so parted in solid friendship. It was the sweet grace of God which wrought this, and him, the Lord alone, did I impute it. The company dispersing, I returned to my chamber in divine peace and true tranquillity of mind; with which I was favored for many days.

I had not, all this while, conversed with my Friend about their principles, or read any of their books; nor did any of them come near me for some time; for my father would not allow them to come to his house; yet some of them not long after sent me three small books; which I took kindly, as well intended. But I was favored of the Lord with something to give me understanding and support in time of need, more excellent than books; for that book, which had been sealed as with seven seals, was now, in measure, opened by the powerful voice of the Lion of the royal tribe, the holy Lamb of God; even the book of the eternal law of God; the law of the Spirit of God from the Father, by Christ the Son, the Redeemer of the world, and my delight was read day and night therein. By this I proceeded more, in a short time, in the knowledge of God and the things of his holy kingdom, than if I could have read and understood all the written and printed books in the world. I therefore declined reading these till a more proper season; and then I looked into one of the aforesaid books, a small tract concerning prayer; for it must be allowed, that the reading of good books, especially the Holy Scriptures, the chief of all, and upon which the truth the rest depends, is highly profitable and commendable.

(To be continued.)

For "The Friend."

Report of the Committee who have charge of the Boarding School at Westtown.

To the Yearly Meeting:—The Committee having charge of Westtown Boarding School, report: That the summer session of 1876 opened at the usual time, with an attendance of 145 pupils, viz: 86 boys and 59 girls. The winter session opened with an attendance of 225 pupils, viz: 140 boys and 85 girls; making the average number for the two sessions, exclusive of day scholars, 185, which is $11\frac{1}{2}$ less than for the preceding year. During the summer term the health of the family was generally good, a few cases of measles forming the chief exception. During the winter, there was more than the usual amount of sickness, both the mumps and the scarlet fever having made their appearance early in the term; and the former continuing to more or less extent during most of the session. The scarlet fever disappeared about the middle of the term, and it is cause for gratitude that this disease did not assume a malignant character in any case, and that, under the blessing of Divine Providence, and the care of attentive physicians and nurses, all the patients recovered with but little trace of the weaknesses which often follow that serious disease. Throughout this trying dispensation much sympathy was felt for the Superintendent and Matron and those immediately in charge, whose anxieties and labors have been much increased thereby. The regular routine of daily studies was somewhat interrupted by the prevailing sickness; but the order and discipline of the school have been generally well maintained;

and although the boys' school was very large during the winter, and their accommodations somewhat crowded, their deportment throughout the session, was, with but few exceptions, very commendable.

Meetings for worship on First and Fifth days, and Scripture recitations twice a week, have been continued as heretofore.

There have been noticeable among the pupils evidences of thoughtfulness and religious feeling, which have been encouraging, and we believe that real desires to promote this, as ability may be afforded, have been felt by those whose concern for the pupils extends beyond their mere intellectual training.

Visits to the School by sub-committees continue to be made at stated periods, and the several reports of these Committees indicate generally a commendable degree of thoroughness in the instruction given by the teachers, as well as careful application on the part of many of the pupils.

In consequence of the disadvantages arising from a want of a more complete system of classification, it was concluded last fall, after mature deliberation, to divide the schools into regular classes, in such manner, that all the pupils of each class, shall, so far as may be convenient, pursue the same studies and recite together in each study. For this purpose all the scholars, excepting those in the Introductory school, have been divided into eight classes in the Boys' Department, and into seven in the Girls'. The pupils will advance regularly with their classes from term to term, provided they manifest sufficient proficiency; and new scholars will be examined on entering, and will be assigned to such classes as they appear to be prepared for. Those who enter the lowest class of the First Department of either the Boys' or the Girls' school can complete the Course in three years as heretofore, and if they pass the several examinations creditably will be entitled to a Certificate.

This system will greatly facilitate the classifying of the School at the opening of each session, and, although it will be attended with disadvantages in some cases, more especially for the first few sessions, it is believed that the advantages will greatly preponderate. It is not intended to adhere rigidly to the system, but to allow a slight variation in those instances where such variation will be likely to be of benefit to the pupil, without producing a disadvantage to the school. The new classification was introduced at the opening of the winter term, and although it has not yet been fully carried out in some particulars, the trial thus far given it has been, in the main, satisfactory.

The fund for strictly educational purposes, given to the Institution a few years ago, has enabled the Committee to purchase during the past year some additional philosophical and chemical apparatus, and a number of valuable books of reference, charts, &c. There has also been purchased with the income of this fund, a collection of insects, arranged in cases, and consisting of several hundred specimens. The former meeting room having been divided into three apartments, the one on the north is now used for storing the philosophical apparatus, and exhibiting the objects illustrating Natural History, &c. This room has been neatly fitted up, and a new arrangement of its contents has been made, chiefly under the direction of one of the teachers. The

objects are now displayed in cases which are generally well lighted and easily accessible.

The several alterations in the building, mentioned in last year's Report, viz: the removal of the meeting room to the central part of the building, the changes consequent thereon, and the opening of a study room for the Girls, have proved satisfactory.

The subject of providing additional dwelling houses for our married teachers having been brought under consideration, it was concluded to erect two adjoining buildings for this purpose, on the north side of the lane, nearly opposite to those already there. These houses are now completed and ready for occupancy. They have cost about \$6,600. It is believed that the additional accommodations for teachers' families provided within the last few years, is likely to be a means of retaining the services of experienced teachers for a longer period in the Institution than might otherwise have been the case, and that the efficiency of the Boys' Department has already been thus promoted.

The expenditures for conducting the Institution during the year ending on the 5th instant, were as follows:

For Provisions, ...	\$13,856.82
" Fuel, Gas and Laundry expenses, ...	5,517.41
" Furniture and Miscellaneous Family expenses, ...	2,491.02
" Salaries and Wages (exclusive of wages charged to the Laundry and Gas accounts,)	16,279.64
" Incidental expenses, ...	396.37
" Repairs and Improvements, (exclusive of the payments on account of the cost of the two new dwellings for Teachers,)	3,406.93

Making together, ... \$41,948.19

The average cost of each pupil for the year, obtained from the above data, is \$226.75, which is \$6.89 more than that reported last year.

The charges for Board and Tuition, were	\$27,111.30
Profits on Books, Stationery and other merchandise, ...	439.43
Estimated Profits of the Farm, ...	3,148.82
Rent of Tenements, ...	147.00
Net Income from Grist and Saw Mills, ...	430.42
Income of the Fund for general purposes, ...	5,379.65
Income of the Fund (commenced in 1834) for increasing the Salaries of Teachers, ...	895.06
Yearly Meeting Appropriation, ...	3,000.00

Making the sum of \$40,551.68

And showing a balance against the Institution for the year of \$1,396.51.

Besides the above expenditures \$2,950 has been paid to our teachers during the past year out of the income of the two funds recently created for increasing the compensation of Teachers and for other strictly educational purposes. This sum, added to the total expenditures above stated, makes the average cost of each pupil for the year \$242.69.

The deficiency above shown of about \$1,400, for the year, and the payments so far made on account of the cost of the Teachers' dwellings, together with the increasing amount of unpaid accounts due the Committee for Board and Tuition and Incidentals, have made it

necessary to dispose of upwards of \$7,000 of the investments of the fund for general purposes during the year; and it will probably be requisite to reduce the amount of these invested funds during the present fiscal year also, unless some donations or bequests should be received to obviate this necessity. In the 6th month last, a number of accounts, amounting to \$935.38, were charged off to profit and loss as being uncollectable; and there are still a number of unpaid balances on our books, some of which, it is apprehended, will eventually be lost to the Institution. The cost of fencing and grading the public road, opened last summer from the Street Road to the New West Chester Road, amounting to \$461, has also been charged to profit and loss.

Of the \$3,406.93 charged to repairs and improvements in the foregoing statement, about \$1,200 was for the changes in the Meeting and Lecture Rooms, mentioned in our last report, and for relaying the slate roof on a large portion of the main building.

Keeping in mind the object for which this Seminary was established, to wit, "the religious guarded education of our youth," and solicitous that this object may be promoted by every right means, the Committee desires of parents and guardians and of all connected with the Institution, their hearty co-operation in the maintenance of all the rules established for its government; that, through a right discipline rightly administered, and seconded by the parents at home, there may be realized an harmonious labor for the best interests of the beloved youth. Without this harmony, children are often confused and made restive under restraint, and a discipline framed in love for their help and preservation. Our young friends and others who may visit the Institution are kindly asked for their co-operation. We would tenderly remind them of the power of their example, and ask that they may remember and respect the well known concern of their elders for the true welfare of this Institution.

In order to promote the quiet appropriate to the due observance of the first day of the week, by both the family at the School and that at the farm house, visits to the Institution on that day have long been discouraged; but as the printed regulations respecting such visits have been apparently lost sight of by some of latter time, the subject is now mentioned in order that increased care may be taken by parents and others in this particular.

Signed on behalf and by direction of the Committee.

SAMUEL MORRIS, Clerk.

Philadelphia, Fourth mo. 14th, 1877.

Faith in the Family.—One of the most intelligent women I had ever known, the Christian mother of a large family of children, used to say that the education of children, was eminently a work of faith. She never heard the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them, and for the Spirit of the Highest to guide them. She mingled prayer with counsel and restraint; and the counsel was the wiser, and the restraint was the stronger for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to

the hard strife of the world, her name was the dearest one they could speak.

For "The Friend."

Thomas Edward—A Scotch Naturalist.

(Continued from page 318.)

Thomas was sent to school when between four and five years old, but there his invincible fondness for natural history continually brought him into difficulty. Sometimes he would be tempted to stay away from school in pursuit of his favorite studies among animated objects; and sometimes he disturbed the order of the room, by bringing with him young birds, leeches and other prizes which he had caught on his way from home. Finally, he entirely gave up the habit of carrying his "beasts" with him to school; yet, his well-known fondness for living things caused his expulsion from school, when about six years of age, under circumstances of aggravated injustice and hardship, which are thus related.

"One morning, when the boys were at their lessons and the master was at his desk, a sudden commotion occurred. The master gave a loud scream, and, jumping to his feet, he shook something from his arm, and suddenly put his foot upon it. Then, turning in Edward's direction, he exclaimed, 'This is some more of your work, Master Edward.' Not hearing what he said, Edward made no reply. Another boy was called forward, and both stooping down, they took up something and laid it on a sheet of paper. On rising, the boy was asked what it was. 'It's a Maggy Monny Feet,' he said. 'Is its bite dangerous? Is it poisonous?' The boy could not tell.

"Edward was then called to the floor. 'You've been at your old trade, Edward, I see; but I'll now take it out of you. I have warned you not to bring any of your infernal beasts here, and now I have just found one creeping up my arm and biting me. Hold up!' Edward here ventured to say that he had not brought the beast, that he had not brought anything for a long while past. 'What a lie too?' said the master: 'A lie added to the crime makes it doubly criminal. Hold up, sir!' Tom held up his hand, and the master came down upon it very heavily with the taws, [a leather strap.] 'The other!' The other hand was then held up, and when Tom had got his two hot hands, the master exclaimed, 'That's for the lie, and this for the offense!' and then he proceeded to bring the taws heavily down upon his back. The boy, however, did not cry.

"Now, sir," said the master, when almost out of breath, "will you say now that you did not bring it?" 'I did not; indeed, sir, I did not!' 'Well, then, take that,' giving him a number of tremendous lashes along his back. 'Well, now?' 'I did not!' The master went on again: 'It's your own fault,' he said, 'for not confessing your crime.' 'But I did not bring it,' replied Edward. 'I'll flog you until you confess.' And then he repeated his lashes, upon his hands, his shoulders, and his back. Edward was a mere mite of a boy, so that the taws reached down to his legs, and smote him there. 'Well, now,' said the master, after he was reduced to his last effort, 'did you bring it?' 'No, sir, I did not.'

"After resting for a while in his chair, Edward standing before him, he called to the boy whom he had first brought to his assistance, 'William, bring forward that thing!'

The boy brought forward the paper, on which lay a bruised centipede. 'Now, then,' said the master, 'did you not bring that venomous beast here?' 'I did not, sir!' The whole school was now appealed to. 'Did any of you see Edward with that beast, or any other beast to-day or yesterday?' No answer. 'Did any of you see Edward with any thing last week or the week before?' Still no answer. Then, after a considerable pause, turning to Edward he said, 'Get your slate. Go home, and tell your father to get you put on board a man-of-war, as that is the best school for all irascible claimables such as you.' So saying, he pointed to the door. Tom got his slate and books, and hurried down stairs. And thus Edward was expelled from his third and last school."

When his parents examined his back, they found that his shirt was hard with clotted blood, and still sticking to his skin. The wall extended down to his legs. Means were adopted to soften the shirt and remove it from the skin. But while that was being done, the boy fell back and fainted away. When he came to, a large piece of linen covered with ointment was put upon his back. He was never asked by his parents to return to school.

"He had now plenty of time for excursion into the country. He wandered up the Don and along the banks of the Don on both sides. He took long walks along shore—across the Aulten Links to the Auld Brig, and even up to the mountains, which at Aberdeen approach pretty near to the coast.

"During one of his excursions on the hill of Torrie, near the commencement of the Grampians, while looking for blackberries and cranberries, Edward saw something like the flash of an eel gliding through among the heather. He rushed after it, and pounced down upon it with both hands, but the animal had escaped. He began to tear up the heather in order to get at it. His face streamed with perspiration. He rested for a time, and then began again. Still there was no animal, not a shadow of one.

"At this time another boy came up, and asked, 'What are ye doing there?' 'Naething.' 'D'ye call that naething?' pointing to about a cart-load of heather torn up. 'Have ye lost any thing?' 'No.' 'What are ye looking for then?' 'For something like an eel.' 'An eel quoth the lad; 'do ye think ye'll find an eel among heather?' It's been an adder, and it will ye have na' gotten it. The beast might have bitten ye to death.' 'No fear o' that,' said Edward. 'How long is it sin' ye saw it?' 'Some minutes.' 'If that's the case, it may be some miles up the hills by this time. Which way was it gaun?' 'That way.' 'Well,' said the lad, 'you see that heap o' stones up there, try them, and if you do not find it there, ye may gang hame and come back again, and then ye'll just be as near finding it as ye are now.' 'Will ye help me?' asked Edward. 'Na, faith, I dinna want to be bitten to death. And so saying, he went away.

"Edward then proceeded to the pile of stones which had been pointed out, to make a search for the animal. He took stone after stone off the heap, and still there was no eel. There were plenty of worms and insects, but these he did not want. A little beyond the stones lay a large piece of turf. He turned over, and there the creature was! He was down upon it in an instant, and had it in his hand! He looked at the beast. It was no

eel. It was very like an ask, but it was or seven times longer.

Having tightened his grip of the beast, it was trying to wriggle out of his hand, set out for home. He struck the Dee a le below where the Chain Bridge now nds, reaching the ford opposite Dee village, l prepared to cross it. But the water being her deep at the time, he had to strip and de across, carrying his clothes in one hand l the 'eel' in the other. He had only one ilable hand, so that getting off and on his thes, and wading the river breast-high, upied some time.

On reaching the top of Carmelite Street, he erved his mother, Mrs. Kelmar, and some er women, standing together at the street r. He rushed in among them with great e, and, holding up his hand, exclaimed, e, mother, sic a bonnie beastie I've got- ! On looking at the object he held in hand, the conclave of women speedily ttered. They flew in all directions. Ed- rd's mother screamed, 'The Lord pre- v's! what the sorrow's that ye hae noo?' h, Meggy, Meggy,' said Mrs. Kelmar, 'it's snake! Dinna let him in! For ony sake na let him in, or we'll a' be bitten!' The ry door was then shut and bolted, and Tom s left out with the beast in his hand.

Mrs. Kelmar's husband then made his ap- arance. 'What's this, Tam, that has caus- uch a flutter among the wives?' 'Only s bit beastie,' Kelmar started back. 'What, a it not bitten you?' 'No!' 'Well,' he led, 'the best thing you can do with it is take it to Dr. Ferguson as fast as you can, you can't be allowed to bring it in here.'

Dr. Ferguson kept a druggist's shop at a corner of Correction Wynd, near the head the Green. He had a number of creatures pended in glass jars in his window. Boys ked in at these wonderful things. They re the admiration of the neighbors. Some d that these extraordinary things had come m people's 'insides.' Tom had often been ere before with big grubs, piebald snails, agon flies, and yellow puddocks. So he nt to Dr. Ferguson with his last new prize. 'He was by this time surrounded by a num- of boys like himself. They kept, how- er, at a respectable distance. When he ved in their direction they made a general mpede. At length he arrived at the doc- 's door. When the doctor saw the wrig- ing thing that he was holding in his hand, ordered him out of the shop, and told him wait in the middle of the street until he d got a bottle ready for the reception of the imal. Tom waited until the bottle was dy, when he was told that when he had t the snake in he must cork the bottle as mly as possible. The adder was safely got and handed to the doctor, who gave Tom arpenre for the treasure. Next day it ap- eared in the window, to the general admira- on of the inhabitants.'

As Thomas was anxious to go to work, in- ead of school, where his experience had en so unpromising, his parents allowed him go to a tobacco works, and afterwards to a tory in the neighborhood. Of this, he

78: "It was a happy time for me while I re- ined there. It was situated in the centre of eautiful valley, almost embowered among l and luxuriant hedges of hawthorn, with ater-courses and shadowy trees between,

and large woods and plantations beyond. It teemed with nature and natural objects. The woods were easy of access during our meal- hours. What lots of nests! What insects, wild flowers, and plants, the like of which I had never seen before! Prominent among the birds was the sedge warbler, which lay concealed in the reedy copses, or by the margin of the mill-lades. Oh! how I wondered at the little thing! how it contrived to imi- tate almost all the other birds I had ever heard! and none to greater perfection than the chirrup of my old and special favorite, the sparrow.'

"One day he saw a kingfisher—a great event in his life! What a beautiful bird! What a sparkling gem of nature! Resplendent in plumage and gorgeous in color—from the bright turquoise blue to the deepest green, and the darker shades of copper and gold. Edward was on a nesting excursion, with some little fellows like himself, along the braes of the Don, and at some distance above the Auld Brig, when he first saw this lustrous bird. 'I was greatly taken,' he says, 'with its extra- ordinary beauty, and much excited by seeing it dive into the stream. I thought it would drown itself, and that its feathers would eventually become so clogged with water that it would not be able to fly. Had this hap- pened—which of course it did not—my inten- tion was to have plunged in to the rescue, when, as a matter of course, I would have claimed the prize as my reward. Thus buoyed up, I wandered up and down the river after the bird until the shades of even came down and forced me to give up the pursuit.'

(To be continued.)

The Society of Friends.

TO THE EDITOR OF THE DAILY NEWS.

SIR,—The two communications on "Quaker- ism" in your columns have interested many of the Friends. Will you permit me, as a member of their Society, to observe that both your correspondents are partly right and partly wrong in their statements? The "Old Member" may well remark that the assertion of your first correspondent, that the faith of the Society of Friends is "substantially un- altered," is too positive and unqualified. It is matter of notoriety that "Barelay's Apology," the once time-honoured exposition of the So- ciety's doctrines, has long since been virtually and officially set aside by the refusal of the standing executive committee of the Society to reprint or re-issue it. Nor can any candid person deny the truth of the "Old Member's" assertion, that various modern ministers of the Society (approved by the "yearly meet- ing" during their lives and subsequently) have enunciated important doctrines not in accord with those of Barelay and other Early Friends. The same charge holds good as to practices. The Friends as a body (though not yet in a formally official capacity) support an active missionary organization with permanently established and paid ministers. As a body, again, they have abandoned the old "testi- mony" of their fathers against music. Pianos and songs are now to be heard in the homes of the Friends generally—of ministers, elders, and the flocks under them. The church "disci- pline" also is almost wholly lapsed. Formerly Friends were promptly "disowned" (excom- municated) for practices now of frequent in- dulgence. The dance, the theatre, the hunt- ing party may be (and are) now attended by

some Friends without any inquiry or official comment. The "Old Member" is so far un- impeachable in his statement. But he, in his turn, has given a one-sided impression by his quotations, which tend to convey the impres- sion that the Early Friends were a people "not to be charged with covetousness or love of the world," as good Isaac Penington re- marked. But Penington's charity was so broad as even to cover manifest truth. Any one who will read the history of Pennsylvania carefully, will find that William Penn's life was grievously embittered, to the very last, by the selfish, grasping, and ungrateful con- duct of the early Friends there, who, as a body, well deserved the satires levelled at their successors by Dr. Franklin and Sydney Smith. And one of the leading Friends in London swindled poor Penn out of thousands. Again, all through the last century whilst the Acta Sanctorum of the Friends ("Piety Pro- moted") shows the existence of a line of the saintliest men and women in the Society, the records of "disownments," many of them for scandalous immorality, also show that broad brims and drab breeches could cover a multi- tude of very gross sins.

The long and the short of the matter is that Friends, in every part of their history, have, like all other churches, had their wheat and tares growing together. But there has always been a good proportion of excellent "wheat," and there is just as much of this nowadays as in the time of Fox and Penn, probably more rather than less. For whilst the faith and practice of the Society have unquestionably altered in recent years, yet what may be termed the solid essence of Quakerism re- mains substantially preserved, as your first cor- respondent intimated. What is that essence? It is the great principle that God, as the uni- versal father, regards and visits all His hu- man children individually, as well as col- lectively. It is that He holds each man re- sponsible for himself and for what he does, or does not do, to facilitate the development of God's spirit in each other man. Hence the somewhat special philanthropy of the Friends. They have felt that not so much for the sake of men, as of God in men, they were bound to do good to God's human dwelling-places, and to guard them as such, as much as practi- cable, from injury, from war, from slavery, from intemperance, from oppression. "God in every man." That is the brief, essential, energising Quaker creed. Hence also the Friends generally have taken comparatively liberal and hopeful views of mankind, and trusted that millions of persons who never heard the history of the Cross may ultimate- ly partake of the benefits of its mystery and power, through God their Father's mercy. The modern Friends attach more importance than at least the generality of their predeces- sors to what are sometimes spoken of as "the evangelical doctrines of the Cross." And they show an appreciable tendency also to place more reliance on the definite instructions of the Written Word, whilst still reverencing the inward impulses of the Spirit. And there are not wanting Friends who think that their predecessors did not improve upon surround- ing churches, in absolutely and entirely re- jecting the historic and visible monuments of the Incarnation contained in Christian baptism and the Eucharist. But, as a whole, and amid all changes, the Friends still cherish their grand old principle—"God in every man, as

the God and Father of that particular man, as well as of all other men in general."

Yours truly,
WILLIAM TALLACK.
London.

1812. The covering of inexpressible calm, which spread over many minds, after having borne their allotted portion of hidden exercise or active service for the promotion of righteousness among us, very far exceeded the eloquence of language to set forth, or the comprehension of the restless, unstayed mind. A stayedness of mind upon the object of worship is the solace of the soul.—*M. Capper.*

The Three Pillows.—"How are you to-day?" said a friend to a dying saint some years since. The dying man replied, "My head is resting very sweetly on three pillows—infinite power infinite love, and infinite wisdom."

THE FRIEND.

FIFTH MONTH 26, 1877.

We have received an article taken from the London "Daily News," sent for publication, we suppose, by the author, and which our readers will find in the present number.

We give it place in our columns, not because it contains anything not known before, nor that we can unite with its doctrine or with all the statements it contains; but as confirmation of the changes made and going on in the Society in England—as well as in this country—often noted in our journal, by the testimony of one mingling among the members in England, taking part in their deliberations and conclusions, and frank enough to acknowledge what he knows of their departures from the faith of the founders of the Society.

We do not suppose that the dancing, music, theatre-going, &c., are legitimate fruits of the reformed and newly adopted opinions; but that discarding the testimonies of Truth restraining conduct and conversation in other particulars, and breaking down the hedge that has heretofore been around the members, have opened the way and invited to disregard the emphatic disapproval of those corrupting indulgences which Friends have ever avowed; and this deplorable result will continue to be more and more general and difficult to arrest. Dr. Ash stated that the discipline was not enforced in cases of water-baptism and partaking of bread and wine as the Lord's supper, and that being the case, and the prevalence of music, &c., among ministers and elders, confirm the credibility of the assertion of Wm. Tallack, that the "church discipline is almost wholly lapsed."

We apprehend the charges made against the Early Friends, and the endorsement of Franklin's invectives against their successors in Pennsylvania, need little comment. Their history as a body of religious professors is too well known to admit of their high religious and moral standing being hurt by sarcasm. The statement that "God in every man" is the brief, essential "Quaker creed," betrays an ignorance or carelessness of definition not creditable in one attempting to enlighten the public on the essential character of the religion professed by the Society of which he is a member. Of the incarnate Word, that "holy thing" born of the Virgin Mary alone, can it be properly said that God was in man, while

man receives only "a measure or manifestation" of the Holy Spirit. Wm. Penn speaking on this point says:

"They [Friends] never said that every divine illumination or manifestation of Christ in the hearts of men was whole God, Christ, or the Spirit, which might render them guilty of that gross and blasphemous absurdity, some would fasten upon them: but that God, who is light, or the Word, Christ, who is light, styled the second Adam, the Lord from Heaven, and the quickening Spirit, who is God over all, blessed forever, hath enlightened mankind with a measure of saving light; who said, I am the light of the world, and they that follow me shall not abide in darkness, but have the light of life. So that the illumination is from God, or Christ the Divine Word; but not therefore that whole God or Christ is in every man, any more than the whole sun or air is in every house or chamber. There are no such harsh and unscriptural words in their writings. It is only a frightful perversion of some of their enemies, to bring an odium upon their holy faith. Yet in a sense the Scriptures say it; and that is their sense, in which only they say the same thing. I will walk in them and dwell in them. He that dwelleth with you shall be in you. I will not leave you comfortless, I will come to you. I in them and thou in me. Christ in us the hope of Glory. Unless Christ be in you, ye are reprobates." Works, vol. ii. p. 780.

SUMMARY OF EVENTS.

UNITED STATES.—The indications are that the Internal Revenue receipts for the present fiscal year ending 6th mo. 30th next, will be fully equal to, if not exceeding the official estimate of \$120,000,000.

The steamer *Belgie*, which sailed from San Francisco on the 16th inst., for Hong Kong and Yokahama, took out \$1,950,000 in treasure, much of it on European account.

Forest fires along the upper Hudson, the vicinity of Lake Champlain, and various other places, have caused great destruction. Many mills and entire villages as well as great quantities of valuable timber, have been destroyed. In Clinton county alone, the loss is estimated at \$750,000. Fires are also raging in the woods on the side of the White Mts., in Coos Co. and Carrol Co. Destructive forest fires are burning at various places in the north and northwest.

A fire at St. Stephens, New Brunswick, on the night of the 14th inst., destroyed about half the business portion of the town, rendering many families homeless. Total estimated loss \$500,000.

The Mormons throughout Utah are reported to be arming and drilling to the alarm of the non-mormon settlers, especially in the northern and southern settlements. Governor Emory requests the Secretary of War that ten companies of United States infantry and two of cavalry, may be distributed at various posts in the territory.

The northern Cheyennes, 1400 in number, desire to go to the southern agency of Fort Reno, in the Indian Territory; the Commissioner of Indian Affairs will, it is understood, give the desired permission.

In accordance with the recent orders for the reduction of the United States army, the discontinuance of the recruiting stations in New York, Boston, Chicago and Indianapolis, has been directed.

At a meeting of the officers of the great Pennsylvania coal companies, held in New York recently, a plan of co-operation was adopted; it being unanimously resolved to suspend work during next 6th or 7th mo.

A terrific hailstorm passed over Shaftsbury and the northern part of Bennington, Vt., on the 18th inst. It demolished windows and did great damage to vegetation. The hailstones were of great size.

During 1876 there arrived in the United States 157,440 immigrants: 31,323 came from Germany; 21,349 from England and Wales; 21,218 from the Canadas; 16,879 from China; 16,506 from Ireland; 11,235 from Sweden and Norway; 6787 from Russia; 6723 from France; 6512 from Austria; 4383 from Scotland; 2980 from Italy; 1624 from Denmark; 1572 from Switzer-

land, and the remainder from 46 other countries and provinces.

The United States Secretary of the Treasury says that he does not think it necessary to make a formal statement of what he intends to do under the Resumption act. Whatever is done will be openly done, and communicated first of all to the public. No step will be taken until after the most careful consideration, and with the sanction of the President.

The heat in Philadelphia and its vicinity has been unprecedented for so early in the season; at 6 P. M. the 20th inst., the mercury in the thermometer registered 94°.

Number of interments in Philadelphia during week 352.

The Markets, &c.—The following were the quotations on the 21st inst. *Philadelphia*.—American gold, 100 United States 6's, 1881, 115½; 5.20's, 1865, 111½. Pennsylvania family flour, \$9.25; do. good, \$9.50; do. choice, \$9.75; higher grades, \$11.50. Rye flour, \$5.25. Pennsylvania red wheat, \$1.90 a \$1.95; Penna. amber, \$2.06; white \$2.10 a \$2.15. Corn, 63 a 67 cts. Oats 50 a 55 cts.

FOREIGN.—A ministerial crisis has arisen in France in consequence of Minister Simon being more in sympathy with the Radical Republican party than was satisfactory to President McMahon and the majority. Simon's colleagues, the ministry therefore all resigning leaving President McMahon at liberty to form an entirely new ministry.

The American officers in the service of the Khedive of Egypt, have refused to bear arms against Russia; they will, however, be allowed to remain in Egypt.

The Miridites, who have been engaged in a severe struggle with the Turks south of Montenegro, have had a sanguinary battle, wherein an entire Turkish battalion was destroyed. It is expected that the Miridite chief will bring down a strong corps to co-operate with the Montenegrins.

The Turks have captured 200 Russian vessels on the Danube, containing over 130,000 hectolitres of wheat. The Turkish Sultan has determined on the admission of Christians into his army; a draft of 200,000 is to be equally levied among Ottoman subjects, without distinction of race or creed.

About 16,000 men are already locked out from the Clyde ship-yards, the number will probably be trebled in a few days by the discharge of the men who are not completing contracts. The Clyde shipwrights have announced their willingness to submit their disputes regarding wages to arbitration.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal the Boys' Select School, at the opening of the term the Ninth month. Application may be made to Joseph S. Elkinton, 331 South Fifth St. Edward Maris, 127 South Fifth St. James Smedley, 415 Market St. George J. Scattergood, 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at the residence of his son, Wm. H. S. Wood, New York, 4th mo. 9th, 1877, WILLIAM WOOD, in the 80th year of his age, an elder of New York Monthly Meeting. During a long life he exemplified his attachment to the Christian principles of the Society. Friends, by his consistent daily walk as well as by his profession. He filled the position of Clerk of New York Yearly Meeting for many years. As an elder he was careful yet loving. He felt a deep interest in the welfare of the Freedmen and the Indians, and a earnest desire for the spiritual and educational advancement of the members of our religious Society. Though in late years he was not engaged in mercantile business yet his knowledge of books, and the judicious distribution of them, led to extensive correspondence and occupation, and kept his mind bright and vigorous to the last. His death occurred after an illness of two hours but he was ready for the messenger, and committing himself to his Heavenly Father, he died as he lived, trusting in the Lord Jesus Christ alone for salvation.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.